845 inside was foam like the boiling turpentine. By giving the mother medicines the delivery succeeded, but the child's skin broke easily and inside was foam. The more bizarre aspects of this account may be discounted, but some factual basis probably existed.

Another case reported was a child born with the "head all hollow." Yet another had eyes "as though gouged out with a knife" and only the rudiments of a nose. Both children were born dead. The phenomena were attributed to [821] an eclipse. Few cases occur in which the mother has died without delivery being accomplished, but still-births are more frequent. Strangling with the cord is said to occur in some cases. Birth of children with clubfoot (said to be caused by the mother not taking care of herself) and blind children (caused by God's will) are both known. No hunchbacks were reported. One other case where the child's arm emerged first was reported; the child died but the mother lived. Animal births are mentioned also. Only one case accompanied by severe hemorrhage was reported.

[805] Children born in May are said to be mischievous and courageous, those born in February to be half crazy.

● 846 After the birth of the child the mother stays in bed from 8 to 15 days. At the conclusion of this time she bathes and gets up, but remains under food taboos and spends some time reclining during the next 5 days, when she bathes again and may go out of the house. The midwife visits the mother daily until she gets out of bed, massaging her. When the mother can walk, she begins to do small tasks. Full resumption of tasks is not undertaken until the termination of the food restrictions, about 40 days after birth. Some women do not go out of the house until 3 weeks have passed. After the mother has gotten out of bed, the midwife may still massage her with unguents, either [278] coconut oil or white lily. During the period the mother should not be left alone, so she will not be frightened or visited by an evil spirit. Usually the mother is cared for after birth by the husband's mother, by her own mother, or some female relative. Wealthier families, though, may hire someone to assist.

846 757 One case of what was probably a postpartum infection was recorded. The midwife

1:Beals I-6 (1940-1941)1946 NU34 Tarasco NU34
[p.1685] Sierra Tarascans

● 84 157 bathed the infected parts with yerba *de cáncer*. The entire herb was boiled and then hydrogen peroxide was added to the brew. Two treatments daily for 2 months finally cured the patient.

834 846 Husband and wife do not resume sexual relations until at least 35 days after the birth; in most cases the period is 40 days. Husbands are sometimes said to behave badly in connection with the first pregnancy; they have "whims" and "weariness," probably a polite way of saying that they resent the loss of sexual privileges and the lessened attentions of their wives. Some go with other women.

844 262 Shortly after the delivery the mother is given her first food. This may be chocolate, milk, and a bit of bread. Some midwives give the mother *refino* or coffee but others prefer white atole "because it strengthens the blood." A chicken may be killed the same day and put on to cook to make broth to be served to the mother the following day. Oatmeal is also a favorite food for the mother in the early days. Broth from beef is prohibited but broth from mutton is permitted during the first week. The second week, additional foods may be taken, but nothing "cold." Tortillas may be eaten after the second day. In general, pork, chile, fish, and beans are forbidden for from 3 weeks to 40 days. Fruit and vegetable greens must be eaten sparingly in the latter part of the period, not at all in the early part. There is no restriction on salt. Beef is apparently forbidden only in the first week; cheese is mentioned as a permitted food by some. In some cases the mother is fed the atole known as kigwash kamáta for several days after birth. In view of the general agreement that chile is forbidden, probably this ingredient is left out when the atole is made for mothers. According to some, the midwife stays on the same diet as the mother until the time of the mother's first bath.

844 849 Fathers have virtually no restrictions. The only one discovered is that he should not kill poisonous snakes. If he does, the newborn infant may have bloody discharges from nose and mouth. The cure is to catch a rat, remove the intestines, add to them some *rosas de castilla* and a few grains of *tequisquite* and place on the child's stomach.

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

[p. 169]

Sierra Tarascans
MEST:20
La Cañada

844 According to Redfield, women in Mestizo
847 Chilchota observe no special diet before delivery.
846 Births are attended by midwives, who charge
162 $2. A mixture of egg and flower is sometimes rubbed on the abdomen to lessen labor pains if these are severe. Massage and irrigations with water and soap are used to accelerate birth. After delivery the diet is based on chocolate and atole. After a few days, chicken broth and chicken are added but beef and beans are not eaten for 72 days. The atole is called púrkua and is made of maize cooked without lime, ground on the metate, and cooked in water without sugar. If there are hemorrhages the patient is given rubbed (shredded?) parsley in water. The mother stays in bed for a week. On the eighth day she bathes.

846 Redfield reports a mild couvade in La Cañada pueblos. The mother does not eat salt after the birth, eats atole of the same type as at Chilchota, and cooked greens. The fathers stay in the house several days without working.

INFANCY

844 When the birth is in kneeling position, as is most common, a mat and clean cloth are placed on the floor to receive the child. The cord is not cut until the afterbirth is delivered. If this is slow, the mother's knees are massaged. The cord is then tied with thread and cut with scissors (a knife may not be used). According to some the cord is cut about a span length from the umbilicus (thumb to forefinger with both extended). Others say this is the length for girls and that the length for boys is a *cuarto* (this cannot mean a quarter as most are agreed that the length for a boy is greater than for a girl). Some families ask that the cord be cut longer "so the child will relax easily." Cotton is applied, sometimes preceded by anointment with oil, and a band fastened about the abdomen. Some say if this is not done the boys would not have strength and the girls would be "goera," *enfulentes*, that is, they would probably have affairs with men. Some wipe out the child's eyes with cotton, and others drop a little lemon juice in the eyes. Some oppose this and do nothing unless a gummy secretion appears, when the eyes are treated with flowers of Castile and San Juan.

844 The child is then wiped off with a clean cloth and oiled but not bathed. Clothing prepared in advance is put on the child. It is said that the midwife tells parents in advance whether to prepare clothing for a boy or a girl and that they seldom make a mistake. But as no difference could be found in the clothing and, indeed, the child is usually wrapped just in some clean rags, the statement has little significance. Sometimes the child is given tea of Castile roses or a bit of edible oil, but most midwives thought nothing should be given the first day.

853 The child is nursed the second day. Rarely does the mother not have milk. Should this happen, the aid of some nursing mother is sought or the child is given cow or goat milk. The latter is not diluted, but it is boiled before using, often being flavored with a bit of yerba buena or cinnamon. Special drinks are given the mother to induce milk flow if it is inadequate. Brews of flaxseed (?) were mentioned.

844 The afterbirth is buried, sometimes beside the fireplace, sometimes under it. If this is not done, it is believed the mother would become "cold," but one midwife stated the cord is preserved and used for remedies. The cord of Agustín Rangel's father was taken to the shrine of the Virgin of Guadalupe at Tepeyac and left.

846 Midwives continue to visit the house to attend to the mother and child. The bandage over the umbilicus is removed every 2 or 3 days. The cord drops off between the second and eighth days (the longer period apparently being unusual). The umbilicus is then anointed with iodine or powder made from tules. Sometimes small hernias are cured with a small ball of sosa (an herb) or a green tomato. Hernias result from carelessness or "coldness." Infections of the umbilicus result from carelessness in bathing the child. One midwife reported curing them with face powder!

The child is normally bathed by the midwife on the third, sixth, and ninth days (according to one midwife, immediately after birth also "if that is the custom of the house"). Warm water is used for the bath.

827 Some idea that children resemble parents seems to be prevalent and to be attributed to 149 hereditary mechanisms (although in this informants may have been sophisticated). An instance cited was that of a man with a very

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

443 Sunday. The places where meat is sold are
253 called "*despachos*" and are announced by hang-
262 ing out a red flag on a standard. Four or five places sell meat remaining from Sunday through most of the week. No distinction is made in price between meat with bone and meat without bone, but on request one will be served only meat; in the Tarascan towns the buyer has to take what is cut. Pork is preferred to beef. Beef hides are sold to dealers; those of swine either are made into cracklings or are pickled in vinegar after rubbing with chile, onion, garlic, and fragrant herbs.

226 Some fish are caught with nets in the river
262 passing Chilchota. The fishermen are only semiprofessional, fishing when they have time and selling the catch only if they have more than can be consumed at home. At least one

224 man, a farmer, hunts deer in his spare time.
262 He sells the flesh retail like beef. The dried
237 deer blood, hoofs, and hair are sold for magical or medicinal uses.

Black maize is used primarily to make
252 *chapatas*, tamales of black or red maize, sweet-
262 ened with brown sugar and mixed with black or red amaranth. It is also used to make *atole de cascara de cacao* (atole of chocolate hulls) and *ponteduros*, which are toasted immature corn ground and mixed with brown sugar sirup.

Greens (*quelites*) of wheat are made from
423 a wild plant or weed which grows among the
252 wheat and are greatly liked in Chilchota. A
262 curious custom exists in that anyone may help himself to these greens, entering into wheat fields belonging to others either with or without permission. Anyone objecting would be severely censored in Chilchota. Pozole is also made from green wheat toasted, ground, and mixed with chile, salt, and "*epazote*." The time for this is May at the harvest; it is "hot" food.

252 A food made from the chayote root is *sagú*.
262 The skin is removed from the tubers and the pulp ground to a sort of flour. The flour is placed in water for 2 or 3 days, being stirred frequently. The flour is then allowed to settle, the water drained off, and the flour dried. Although it is used in various dishes, the main

[846] use is to feed small children and women recently delivered, when it is cooked in water, either plain or sweetened with honey. The plain boiled chayote root, uarás in Tarascan, is sold